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# Zion's Herald

VOLUME LXVII.

BOSTON, WEDNESDAY, JUNE 12, 1889.

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## Zion's Herald.

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Boston Wesleyan Association,  
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CHARLES PARKHURST, Editor.

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Specimen Copies Free.

"The Negro Race Problem in the South" is impartially  
and ably discussed by Dr. Atticus G. Haygood, on our  
first page this week, and the article should receive a  
careful reading.

James Buchanan has a suggestive paper on "The  
Teaching of Literature," which our thoughtful read-  
ers will instinctively turn.

A special feature of this issue is the sixteen Memo-  
rial Day discourse of Rev. Dr. J. E. Sawyer, preached  
before Berkshires Post at Pittsfield, Mass., May 26.

Dr. N. T. Whitaker writes crisply and to the point in  
regard to the interests of the New England Education  
Society and the Board of Education—interests that  
have become sadly mixed in many minds.

The basis of union agreed upon by the Cleveland dele-  
gates, for all Methodist young people's societies to be  
consolidated into one, called the Epworth League, will  
be found on page 1.

Wesleyan is a literary, a true poet and nature-lover  
and to many bereaved mother's heart the tender poem  
"Psyche" will be as balm.

This week, and for the present, the Obituaries will be  
found on page 3. A loving portraiture of the life of the  
saintly Dr. Crowell is given by Dr. George M. Steele.

## THE OUTLOOK.

Interesting tidings have come from Lieut. Schwat-  
ka's exploring expedition to Southern Chihus-  
hua. He discovered thousands of cliff-dwell-  
ers, whose abodes correspond with the  
strange, deserted excavations found in the  
cliffs of Arizona and New Mexico. They  
proved to be sun-worshippers; their arms con-  
sisted of bows, arrows and stone hatchets; their  
behavior on the approach of strangers was  
"wild and timid." "They fly to their  
caves or cliffs by notched sticks placed against  
the face of the cliff if too steep, although they  
can ascend vertical stone faces if there are the  
slightest crevices for their fingers and toes." Further  
information will be awaited with interest.

From a recent number of the "Journal of Economics" we learn how helpful, successful and wide-  
ly-extended are the savings and loan associa-  
tions by which working-people pool their sur-  
plus earnings either for investment purposes  
or to enable themselves to secure homes by  
the annual payment for a fixed number of  
years of a sum but a little higher than the aver-  
age rent. It appears that there are 4,000 of  
these co-operative associations, with an aggre-  
gate property value of \$300,000,000. It is esti-  
mated that 10,000 homes have been built in  
Minnesota alone by the aid of this method.  
The associations are found in nearly all our  
large cities, and now that errors in manage-  
ment have been corrected and experience  
gained, they are doing a quiet but most effec-  
tive and conservative work. They are preferred  
to savings banks by many, since they are able  
to pay a higher rate of interest than the lat-  
ter.

Central Africa may now be reached both from the  
East and West coasts by waterways unknown  
until quite recently. The perils and obstruc-  
tions encountered by missionaries and travelers  
in trying to reach the great lakes are now  
practically eliminated. On the west the Loma-  
ni River has been discovered, which flows into  
the Congo about one hundred miles below  
Stanley Falls, giving an uninterrupted naviga-  
ble waterway for 1,800 miles from Stanley  
Pool in the direction of Lake Tanganyika.  
When the new railway to the Pool is completed,  
it will take but a week or ten days to  
reach the heart of Africa from the west. On  
the east the old and fatiguing method of sending  
goods up the Quaguan River to Quillimane;  
thence by lighters to Mopon; thence over  
swamps to the Zambesi; thence by canoes up  
the river to Senna; and thence by small  
steamers to different ports on Lake Nyassa,  
will be superseded, now that a new opening  
has been discovered at the mouth of the  
Chinde, a portion of the lower Zambesi.  
Thanks to this discovery, vessels of 2,000 tons  
burthen can go direct from the ocean to Lake  
Nyassa without unloading. It is difficult to  
estimate the importance of these discoveries.

The problem of the disposal of the dead in such a  
way as shall prevent either premature burial  
or grave-robbing, and at the same time be  
satisfactorily inoffensive and unobjectionable to sur-  
vivors, seems likely to be solved by what is  
called "the mausoleum plan." This plan con-  
templates the erection of a building entirely  
of concrete (in the inside) — made of Portland  
cement, sand and broken stone — manufac-  
tured on the spot and shaped while plastic, so  
that when hardened it shall be without joint,  
seam, or rupture. The interior will consist of  
long tiers of sepulchral spaces, opening on  
halls or corridors, each space being closed  
with a plate of glass so as to permit inspection  
of the casket within. Families can have pri-  
vate sections with rooms attached. One of  
these structures is to be built in New York,  
will be five stories high with cellar and sub-  
cellar, 350 feet by 100, and will contain tomb-  
space for 40,000 bodies. The outside will be  
of marble or granite. But the most important  
feature is that by which the bodies will be  
preserved indefinitely and without expense by  
the process of desiccation. This will be effected  
by a constant stream of dry air pumped  
through conduits leading into each casket-  
space so that all moisture, which is an essen-  
tial element in putrefaction, and all gases, will

be carried away; the exit pipes taking them  
through a furnace so that nothing noxious or  
offensive can reach the outward air. "There  
are left behind the mineral and solid parts of  
the body in a perfectly desiccated condition,  
the form and features intact, as recognizable  
as in life, wholly inoffensive to sight or smell,  
and remaining so for a length of time that no  
one can measure." As a substitute for burial  
or incineration this new method, the practic-  
ability of which is assured by scientific experts,  
promises to be acceptable and successful.

Popular sympathy was, for a brief period last  
week, diverted from the Conemaugh catastro-  
phe to the conflagration at Seattle, the met-  
ropolis of the Puget Sound district, where  
every bank, hotel, place of amusement, all the  
leading business houses, all the newspaper offices,  
railroad stations, together with miles of  
steamboat wharves, coal bunkers, and freight  
warehouses, etc., were in about ten hours re-  
duced to ashes—a disaster that parallels, though  
on a smaller scale, the Chicago fire. About  
sixty-four acres were burned over, and the loss  
is estimated at from seven to ten millions. Fortu-  
nately but one life was lost. The residence  
quarter of the city escaped the flames. With  
remarkable pluck and energy the people pre-  
pared at once to rebuild their business houses  
in a style more substantial than before, and this  
busy and thriving city will rise speedily  
and beautifully from its ashes.

The prospect grows brighter in the Conemaugh  
valley. The people have recovered from the  
stupor of their shock. The dreaded pestilence  
is still averted. As the registration of sur-  
vivors proceeds the death-roll steadily de-  
creases, and the number of victims, which was  
estimated at one time as high as 15,000,  
will not, it is now believed, much exceed one-  
third of that number. The "golden stream" of  
benevolence continues to flow, the total sum  
thus far reported being over two millions of  
dollars. European capitals are sending their  
offerings, and even "the heathen Chinee" in  
New York has been generous to a degree that  
almost shames the indifference of some more  
highly enlightened communities. Relief trains  
are arriving at Johnstown almost hourly, and  
the thousands whose very lives depend upon  
outside aid are systematically clothed and fed.  
An excellent work is being done by the Red  
Cross Association. The orphans are es-  
pecially cared for, and are being sent in  
squads of twenty-five to various institutions  
which have offered to provide for them. An  
army of laborers is at work under intelligent  
direction in removing the wreckage. So much  
of this kind of work is to be done, however,  
that it is estimated, 10,000 men will be re-  
quired for thirty days to undo what the flood  
accomplished in half an hour. Order is pre-  
served, and curious visitors are excluded from  
the precincts, or else set at work, by the sol-  
diers who have been placed on guard. The  
sanitary corps is alert and painstaking, dis-  
tributing disinfectants and caring for the sick.  
It becomes more and more apparent that this  
colossal disaster belongs to the category of  
the preventable; that the fatal dam was  
carelessly constructed, and that its unsafe  
condition had been repeatedly reported. Very seri-  
ous indeed, and very awful, is the responsibil-  
ity of those who disregarded these warning  
reports—not merely for the loss of property,  
which Bradstreet's computes will reach a  
total of \$14,000,000, but for the thousands of  
lives sacrificed, and family circles forever  
broken, and for untold misery and suffering.

## THE NEGRO-RACE PROBLEM IN THE SOUTH.

BY REV. ATTICUS G. HAYGOOD, D. D.

matters of the census and of other methods of  
getting at numbers.

It is creditable to the American negro that  
a discussion of him has not turned his  
head. For fifty years and more he has been  
an issue very much alive. This issue was  
never more alive than it is to-day. "Occa-  
sion," or "cause" — let who will split meta-  
physical hairs — he has been a large factor in  
history during more than two generations.  
Our children will not see the end. Plans of  
Providence that take in the destiny of nations  
and continents take time — generally long  
time — for their consummation. Steam and  
electricity have not taken away the meaning  
of the old words: "One day is with the Lord  
as a thousand years and a thousand years as  
one day."

The negro in America is not the Indian in  
America; the negro does not die out under the  
conditions of civilized life. The Indian, less  
and less an important element in American  
life; the negro becomes more and more impor-  
tant. They were seven hundred thousand  
at the close of the first Revolution; they were  
nearly five million when the second Revolution  
began; so far as the conflict of arms is con-  
cerned, closed, April 9, 1865, at Appomattox;

they are considerably more than seven mil-  
lions in 1889. The gravest interests of two  
races and two continents are deeply involved  
in the fortunes of the negro in America.

All who think at all are to a degree con-  
scious of the magnitude of the interests that  
turn upon the solution of this race problem.  
All sort of people discuss it; some earnestly,  
some flippancy, some with sympathetic con-  
cern, some with bitterness. Now and then an  
editor says, "We have had enough of the ne-  
gro question," and writes a column to make  
himself sure of his position. The next week  
he returns to the subject with additional rea-  
sons why the discussion should have pause for  
a time. Grave preachers and flippant loafers  
on street corners "solve the question" after a  
fashion day after day. Editors, lecturers, poli-  
ticians, theorists, doctrinaires, fanatics, phil-  
anthropists, men and women of all kinds, take  
a turn at it. Generally speaking, the less they  
really know about the subject, the more posi-  
tive and insistent they are. Some, arguing to  
conclusion that suits their fancy or pre-  
judice, write superficial commonplaces and  
seem satisfied that they have settled the whole  
business.

The figures settle the question that we  
make real progress. I have just finished a  
long and exhaustive study of the facts in the  
Southern States — I mean Virginia, North

Eustis and Senator Ingalls, equally unfitted  
to deal wisely with such a question — have  
entered, with more or less seriousness, into  
the discussion of the "race problem." Con-  
cerning them and their short methods with  
the subject and all like them, there is one  
thing only that needs to be said: Men who  
make no allowance for the play of providen-  
tial forces, who do not consider what educa-  
tion and Christian civilization can do in solv-  
ing questions like this negro question, have  
no call to discuss such topics at all. No mat-  
ter what their gifts or learning, men who  
leave God and Christianity out of the discus-  
sion can think nothing, say nothing, worth  
considering. Such thinkers can only deceive  
themselves and mislead those who listen to  
them. Wise men who believe in God pay no  
attention to them.

There is another class equally unfit to rea-  
son rightly or to guide safely in discussing such  
a question — the men who think bitterly and  
speak bitterly of those who do not agree with  
them. I would not be misunderstood here; I  
will say what I mean as distinctly as possible.  
A Southern man who, when he discusses  
negro education and negro citizenship, thinks  
and writes bitterly of the negro, or of what he  
denounces as "Yankee fanaticism," can reach  
no just conclusion. The Northern man who  
in discussing the subject thinks and writes  
bitterly of what he calls Southern prejudice —  
who can only see the faults of Southern men  
(we have faults enough, of which may God's  
truth and grace cure us all) — such a Northern  
man can reach no just conclusion. After  
long study of this whole subject — reading  
for twenty years and more, week by week, in  
representative papers of the North and the  
South, I have reached this conclusion: Few  
things have done more to hinder the work of  
rightly understanding and rightly dealing with  
the negro question than the habit that has  
fixed itself upon both the Northern and  
Southern minds of getting into more or less  
of a heat when discussing the negro question.  
It is utterly impossible that either the North-  
ern or Southern people can be as bad as the  
sectional papers represent them to be. The  
application of denunciatory adjectives to a  
whole people is always a colossal injustice —  
often a conscious lie.

I know how unseemly dogmatism is, or  
even the appearance of it; I do not know in what  
follows in this article mean to write in the  
spirit of a dogmatist. But to accompany all  
conclusions I have reached on this subject  
with argument and evidence, would require a  
large book. For a long time I have studied the  
negro question with advantages better than  
most men could have. I have collected a vast  
amount of statistical material from all sources  
open to me; from the churches, the great so-  
cieties, the United States census, the official  
publications of the various Southern States,  
the statistics of schools, great and small. As  
best I could, and seeking the truth and not  
"instances" to confirm a theory, I have studied  
the subject "on the ground" where this  
negro race in America, for the most part, is  
actually settled. Some conclusions I have  
reached, and I am sure of my ground.

I do not mean the negro's freedom full and  
final; nobody doubts this. I do not mean I  
have concluded that the negro can be educated;  
nobody, who has any real knowledge of  
facts, questions this. I do not mean I have  
concluded that the negro is capable of a high  
degree of mental training; too many have  
reached this conclusion to make it worth while  
for one to tell what he thinks.

Before stating certain conclusions that I  
have reached, I wish to call attention to

A Few Facts of History —

matters of the census and of other methods of  
getting at numbers.

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Southern States — I mean Virginia, North

Carolina, South Carolina, Georgia, Florida,  
Alabama, Mississippi, Louisiana, Texas, Arkansas,  
Tennessee and Kentucky, for the real  
negro problem is in these twelve States — and  
comparing the school population of 1888 with  
1882, the increase is, among the colored people,  
14 per cent.; the increase in enrollment  
among the colored people in the schools is 34  
per cent. That is, the increase in attendance  
upon the schools is greater than the increase  
in population — there is real gain upon illiter-  
acy. (The white gain in school population is  
19 per cent.; in enrollment, 37 per cent.)  
There is just enough gain to stimulate to  
greater effort, this is all.

Some Conclusions,

reached after much investigation, but for  
which I do not now offer proof, I state with  
great confidence: —

1. While the schools for elementary instruc-  
tion are inferior, they are steadily improving.

2. The children of parents educated in the  
colored schools at the beginning, are more  
capable than the children of illiterate parents.  
The difference is just what we observe with  
other people; the law of heredity is here also,  
and the influence of home training and example.

3. There is a large collection of answers to  
questions sent forth on this subject. And this is  
conceded on every hand. It is due to several  
causes: A growing race instinct in the negroes  
and in the white people; the relation of bar-  
tary to law; the higher tone of virtue among  
colored women.

4. Education not only imparts knowledge,  
it develops character among negroes as among  
white people. No man, friendly to the education  
of the negroes, denies this. When prohibi-  
tion was defeated in Atlanta in 1887, "South Bend  
District" went "dry" when every other in the county went "wet." The anti-prohibitionist, who sent out the Associated  
Press dispatches, felt called on to explain the  
eccentricity of South Bend district. He said: "It is attributed to the influence of the negro college located in this district." Clark  
University is in South Bend district. It is the  
simplest thing in the world: Education,  
allowing for the condition under which it is  
begun and carried on among colored people,  
accomplishes in them precisely the results it  
accomplishes in others. Too much is demanded  
of the first crop of educated, or partially-  
educated people — and they demand too much.  
There is force in the old English proverb: "It  
takes three generations to make a gentleman;  
and axiomatic truth in Dr. Holmes' dictum:  
"To make a child, by education, all one  
wishes him to be, begin with him two  
hundred years before he is born."

## Miscellaneous.

## HEROIC MANHOOD THE BEST TRIBUTE TO HEROIC MEMORIES.

[Sermon preached by REV. J. E. C. SAWYER, D.D., before Berkshire Post, G. A. R., at Pittsfield, Mass., Sunday evening, May 26.]

"Quit you like men." — 1 COR. 16: 15.

An Apostolic Hero.

IT is the voice of a hero which here calls upon us to be heroic. There has never lived a manlier man than St. Paul. From the commencement of his ministry to his martyrdom, his life was one constant display of splendid achievement and endurance, of most magnificent heroism. He carried the banner of the cross from city to city, from nation to nation, from continent to continent, from Jerusalem to Rome and from Rome to Illyricum, everywhere encountering persecution, peril, cruelty, loneliness. Of other religious teachers, however zealous, he could say, "Are they ministers of Christ? I am more: in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; and for years has been continual physical torture most bravely and uncomplainingly borne. The courage and fortitude of our soldiers were heroic in the loftiest degree. No nation ever showed the spectacle of so many hundreds of thousands of her sons absolutely reckless with reference to peril, pain and death.

Yet the loftiest type of heroism is more than courage and fortitude even when they are exemplified in extreme power. The proportion of courage and fortitude is far below the shining summit of the loftiest type of heroism.

Courage and fortitude are the most potent of powers.

Ideas can make gold flow from the heart of the mountains, can knit every part of a broad continent together with network of steel, can laugh at armaments, ride triumphantly on the billows of the sea, can overtake and capture the lightning and make it light-bearer and slave. And when ideas become convictions and inspire affections, they are omnipotent. Ideas shape the destiny of nations and mould the characters of men. As no noble building, no divine cathedral, can rise without there has first been a vision of it in the mind of its designer, so no noble character can be built up except by inspiration of a grand ideal. The ideal side of daily drudgery lifts it into the glory of a ministry such as angels might desire to engage in. The ideal side of business reduces it from纵横ness, makes every calling ministerial, subordinates the getting of wealth to the achievement of worth. Thought is creative, conquering, kingly. The spiritual is the substantive. The idealist is the only really practical man. A man's personal force is conditioned upon the clearness and intensity of his convictions. Live under the influence of the ideal, and you will leave a permanent impression on your community. Better principle with power than wealth without worth. An ideal can lift the meekest into manhood and make the weakest strong. They march to lofty music and move onward to certain victory who live for the ideal. When human life ceases to be ideal, it becomes bestial.

Let us learn anew from the memory of our heroes that we must

"One equal temper of heroic hearts . . . strong in will  
To strive, to seek, and not to yield."

The love of glory has inspired heroic courage and endurance, and the love of glory is a sentiment too lofty for a mean mind to feel, but the love of glory as compared with love of country, is as starlight to sunlight. The honor and inviolability of the flag, the unity and the preservation of our nation, were the objects that filled the thoughts of our heroes. It was enough for them to know that the national life and the national unity were threatened. The love of country was more potent than love of home and love of life. Sectional, political and race differences all were merged and lost in one common impulse of patriotic devotion to the salvation of our country. Our heroes were of the type of Leonidas and Miltiades, of Brutus, of Moses and Jehovah and Nehemiah, of Gavour and Garibaldi, of Warren and Washington. They cannot not their lives dear unto them if they might by their blood redeem their country. Patriotism was their master-passion, and the love of country ranks next to the love of God. The tenderest ties are sundered by the heroic self-devotion of the soldier patriot. How much it cost to give up home and wife and children, who can tell? But the sacrifice was cheerfully made. From forest and farm, from lumber camps and academic halls, the volunteers came by hundreds of thousands, summoned by a call immeasurably more magic than the signal of Roderick Dhu. Not less heroic was the patriotic devotion of the mothers, wives, sweethearts, who bade them go, although the parting cost them heart-break.

Such was the lofty, heroic quality of him who, by his example as well as his words, calls upon us to be men. Heroism is always an inspiration. All heroic lives say to us, "Be men." True manhood is always heroic.

To-night we pause to listen to the call to manly resolution and lofty heroism which comes from the heroic example of the gallant soldiers of the Union who have fought their last battle and gone to swell the ranks of those unarmen armes which like a misty cloud of witnesses are watching with undiminished interest the career of the country for which they gave themselves a willing sacrifice, and the conduct of those on whom fall the responsibilities of the present time.

"On fame's eternal camping-ground  
The victors' tents are spread,  
And glory guards with silent round  
The bivouac of the dead."

From every grave that shrines a hero comes the call, sweeter than as though it was breathed through silver, more clarion than as though it was blown through bronzes. "Be men; be the soldiers of duty; be the loyal sons of America; do well the duties of to-day; be heroes on the battle-field of life!"

Heroes of Yesterday.

The sublime uprising of the loyal hosts of this nation for the defence of its unity was an event unparalleled in history. The houses of the North were not in peril. It was the integrity of the nation that was in peril. It was the national ideal that mustered millions for its defence. It is hard to realize that it was a generation ago, so long ago that many of the fathers and mothers born in the land can have no personal memories of it to relate to their children. To them as to the still younger generation the wonderful events of those days can never be so vividly pictured that they can fully realize them. How hard for the young people of to-day when they see a few veterans, mostly gray-haired and many infirm, marching on Decoration Day or assembled in a regimental reunion — how hard for those who are the broken remnants of the armies of the Union — to form even a imagination a picture of the full regiments of the flower of the youth of our country which were rapidly recruited even among the sparse population of rural neighborhoods! How hard for them to realize that academies and colleges were emptied of their students, that plough and store and office and the dear home fireside were promptly forsaken at the call to arms, that the bridgehead and the lover could not be held back by the sweetest of restraints, and even were bidden to go by those who loved them most dearly! They cannot see the hero stooping to kiss for the last time the infant in its cradle and the rosy-cheeked darlings in the cradle; they cannot see the brave boy bid farewell to father and mother and clinging, weeping sisters; they cannot see the companies of women, young and old, at work preparing comforts for the camp and line for the hospitals; they cannot see the State camps where the newly-recruited companies learn something of tactics and enjoy a perennial picnic. How vivid to the memory of the veteran, but how far away from the scenes of to-day, the regimental farewell, when the whole surrounding country filled the streets as a thousand volunteers marched to the station or the steamer, many of them to die in agony on the field of battle, many of them to perish still more painfully amid the horrors of the prison-pen, many of them to return with disease or wounds that shall make succeeding years a continuous martyrdom. Laughter and tears, sobs and martial music, throbbing hearts and whispered farewells, mothers breathing a last blessing, fathers walking beside slender striping soldiers and craving vainly the privilege of carrying the heavy knapsack, sons of toil and sons of luxury with equal ardor pressing forward to the privations and perils surely awaiting them, heads erect, faces resolute, footsteps firm! The weary marches, the wasting sickness, the lonely nights on picket, the ominous quiet before the battle, the awful yet glorious excitement of the engagement, the wounds, the thirst, the sudden slaughter in the mad tumult of the charge, the moans of the wounded baying mournfully on the silence of the night, the lonely death in the darkness — all these are far, far away from the prosperous and pleasurable life of to-day. They are the minority for whom the scenes of the war are actual memories instead of unreal imaginations. Let the many who really know nothing of them imagine them as fully as possible. Terrible and glorious were those days. Those strenuous, tragic years cannot be too frequently reviewed. Men found life well worth living when it gave them abundant opportunity to die in a noble cause.

True Heroism.

The wars of the world through all its history present no more splendid examples of heroism than those furnished by the soldiers of the Union armies.

Heroism is more than courage, and more than fortitude. These are its lowest elements, though they are essential. In courage and fortitude the soldiers of the Confederacy were perhaps not inferior to our own.

The splendid success of the Union armies was not owing to their having cowards to face. The best blood of the South was all in the field, and it was far from being an inferior type of manhood. The soldiers of the South were brave by the instincts of their blood, by the traditions of their past, and by the necessities of their situation. Their courage and endurance were nerve to desperation. They were fighting on their own soil, and they felt that their all was at stake. Real heroism is always magnanimous, and none confess so readily the splendid fighting qualities of the soldiers of the rebel army as those who conquered them. The best proof of the heroic valor of our own soldiers is that they succeeded in overcoming foes so worthy of their steel. The opposition encountered by the Northern armies was far

more formidable than had been anticipated, and there

were dark days in the war when to great minds the issue seemed doubtful; but the courage and faith of the Union soldiers never failed. In countless instances they moved gallantly forward to almost certain death; many who were fatally wounded, and knew it, fired one shot more before they fainted from loss of blood. Their fortitude was supremely shown by the sublimity of their endurance of the horrors of Andersonville, where existence was a living death. There are veterans now living who have passed through the agony of a hundred deaths. Some survive who were told that there was only one chance in a thousand that surgery would save them, and smilingly took that chance. For other existences, and for years has been continual physical torture most bravely and uncomplainingly borne. The courage and fortitude of our soldiers were heroic in the loftiest degree. No nation ever showed the spectacle of so many hundreds of thousands of her sons absolutely reckless with reference to peril, pain and death.

Yet the loftiest type of heroism is more than courage and fortitude even when they are exemplified in extreme power. The proportion of courage and fortitude is far below the shining summit of the loftiest type of heroism.

Courage and fortitude are the most potent of powers. Ideas can make gold flow from the heart of the mountains, can knit every part of a broad continent together with network of steel, can laugh at armaments, ride triumphantly on the billows of the sea, can overtake and capture the lightning and make it light-bearer and slave. And when ideas become convictions and inspire affections, they are omnipotent. Ideas shape the destiny of nations and mould the characters of men. As no noble building, no divine cathedral, can rise without there has first been a vision of it in the mind of its designer, so no noble character can be built up except by inspiration of a grand ideal. The ideal side of daily drudgery lifts it into the glory of a ministry such as angels might desire to engage in. The ideal side of business reduces it from纵横ness, makes every calling ministerial, subordinates the getting of wealth to the achievement of worth. Thought is creative, conquering, kingly. The spiritual is the substantive. The idealist is the only really practical man. A man's personal force is conditioned upon the clearness and intensity of his convictions. Live under the influence of the ideal, and you will leave a permanent impression on your community. Better principle with power than wealth without worth. An ideal can lift the meekest into manhood and make the weakest strong. They march to lofty music and move onward to certain victory who live for the ideal. When human life ceases to be ideal, it becomes bestial.

Let us learn anew from the memory of our heroes that we must

"One equal temper of heroic hearts . . . strong in will  
To strive, to seek, and not to yield."

The love of glory has inspired heroic courage and endurance, and the love of glory is a sentiment too lofty for a mean mind to feel, but the love of glory as compared with love of country, is as starlight to sunlight.

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on "Immigration" in the work of Boston in so doubt in the theme of "Outlook," in the day, under the most unexampled of the occasions. E. H. W.

and the occupation of leisure hours out of doors than as a life business. It is written, however, in that enticing style which characterized the late Mr. Roe's first story—"Barriers Burned Away." But still it is a good book for farmers in general and for half-way farmers who write books and till the soil.

FROM JAPAN TO GRANADA. By James Henry Chapin, Ph. D., New York: G. P. Putnam's Sons, Price, \$1.50.

Besides being an interesting and observant book of travel in Japan, China, the Isle of Ceylon, Egypt, Palestine, and other countries and places of less note, it is filled with indirect practical references which add to its value. The author's explanation of the passage of the Red Sea is at once natural and supernatural, and withal suggestive and reasonable.

THE STORY OF WILLIAM AND LUCY SMITH. Edited by George S. Merriam. Boston: Houghton, Mifflin & Co., Price, \$2.

Of the two subjects of this volume the world at large knows little, and but few know that William Smith was a poet and Lucy was his wife. After the death of Mr. Smith, his wife wrote a sketch of his life for the use of his friends simply, and which is made the basis of this volume, which is edited by Mr. Merriam. It is, as it should be, light and informative, and full of pathos, tenderness and love.

Critical Essays. By Ezra Abbott. Boston: Geo. H. Ellis.

This volume is most scholarly and profound, embracing the discussion and examination of subjects of great importance to the Bible student. Dr. Abbott's mind was singularly adapted to such tasks as these essays indicate and prove.

He was possessed of wide and accurate knowledge, which he knew well how to separate and look at and then put together again, somewhat as a great architect would separate and re-unite the specifications of his plan of some magnificent cathedral. Of these essays we can only say that they will each repay thorough study, and make it possible for the minister driven with work to get a clear and succinct account of the masters herein considered, and which surely he should know.

Especially we would suggest the first essay on "The Authorship of the Fourth Gospel," Dr. Abbott believing that it was

written by the Apostle John, and the eleventh essay on "The Gospels in the New Revision." But this by no means is to be interpreted that we undervalue the sterling value of the whole book.

#### Magazines and Periodicals.

The *Popular Science Monthly* for June, with its usually full page of fine reading, is at hand. Andrew D. White, LL. D., L. H. D., continues his "New Chapters in the Warfare of Science," while G. F. Wright, D. D., LL. D., writes upon "Glaciers on the Pacific Coast." Prof. T. H. Huxley, F. R. S., has printed for him his rejoinder to Dr. Wace and the Bishop of Peterborough on "Agnosticism from the Nineteenth Century," but W. H. Mallock has a paper for Prof. Huxley upon "Cowardly Agnosticism." Two of the best articles are "Mischief-makers in Milk," by Alice B. Tennyson, and "Is Christian Science a 'Crack,'" by Joshua F. Bailey, who decides it is not. The reader, however, will not stop with all of these articles, but will read the whole magazine if he wants information, instruction and pleasure. New York: E. B. Treat, 5 Cooper Union.

The *Missionary Review of the World* (June) offers a large amount of profitable missy material in its more than seventy-five pages. The world is indeed looked at from a missionary standpoint, and the view is hopeful and encouraging. Funk & Wagnalls: New York.

If we may be allowed to select several titles to call attention especially to the chief articles of interest in the *Chautauquan* (June), where all are praiseworthy, we will mention: "The Relation of Run to Crime," by Hon. A. B. Richmond; "The Story of Oklahoma," by John R. Spears; "The Old and New Georgia," by Victor Smith; and "At the Head of the Rails," by Ripley Hitchcock. These embrace only a fraction of this whole readable monthly. Theodore L. Flood, D. D., editor: Medway, Mass.

In his family there was exemplified the domestic Christian virtues in a natural and delightful way. There was no rigid formalism, none of that stern legalism and bare hardness of duty which the young suppresses the affections and makes religion burdensome and disagreeable; but a natural, cheerful, free piety in which the children grew up, and which they breathed in as a wholesome atmosphere. There was here, as in his general religious life, no mere sentimentalism on the one hand, nor the other a loose latitudinarianism, but a lively, genuine, uniform piety, resting on the simple truth of Holy Scripture, and making glad the whole household.

He died in great peace—died as he had lived—in his own home, with all his family gathered around him, Monday morning, April 8. It was the end of a good and strong and beautiful life. A multitude of men and women will feel his death as a personal loss. But after many days, and when the eternal morning shall break, we shall see him again.

GEORGE M. STEELE.

to have performed at the close of a long life. He was a man of great conscientiousness, a quiet man, with nothing sensational or ostentatious in his plans or purposes of temperament; a modest man, shrinking almost like a culprit from man's praise of his goodness, with a deep sense of his unworthiness; and yet he was a man of remarkable strength, hidden it might be, yet actual and effectual after his own peculiar fashion. He had a keen insight, a good look ahead, and a clearness of discernment much above the common. He did not affect startling nor brilliant things, but he was happily furnished for varied and most efficient service which he performed as few among us have done.

The great distinguishing feature of Dr. Crowell's character was his ready sympathy. It was wonderful in its range and its versatility. In his early years the older ministers and the superannuates were treated with a reverent tenderness which it was delightful to witness. In later years the men of his own age were the objects of a genuine brotherly regard, and if in misfortune or trouble, they well knew what it was to have him enter into their sorrows as though they were his own. To the young men he was a wise and kind counselor, and without any patronizing disposition or assumption of superiority, he encouraged and helped them in manifold ways. Nor was it with his ministerial brethren alone that this characteristic manifested itself. In all the wide circle of his many charges and his district services, there were hundreds of laymen who knew him as a loving and helpful friend. In these later years it has been a great draft on his time and strength that when death came to a household, it was felt in so many families that the funeral obsequies were not complete without his presence and ministrations of religious hope and comfort. Young men struggling for education knew his kindness, often practically manifested, and students who by their follies and thoughtlessness had fallen into trouble and disgrace in school or college, even when comparative strangers, were often given a hearty laugh by him, and were very likely to get from his letters, not of denunciation and censure, but of affectionate warning and entreaty and assurance of his deep interest.

His charity was almost boundless; and yet it did not obscure his moral judgment nor altogether prevent his expression of wholesale indignation at public or private wickedness. Dr. Crowell's religious experience was, like all his other characteristics, of a steady, quiet, unbending kind. It had no need to be constantly or proudly asserted. It had more positive and convincing proofs, and spoke unmistakably for itself in all his life. It is pretty safe to say that no one who knew him ever doubted his piety either in general or on particular occasions. We do not say it was the absolutely ideal life—he would have been the first to rebuke any statement of that sort—but we may be well assured that few men have approximated more nearly to the pattern of the model Christian.

In his family there was exemplified the domestic Christian virtues in a natural and delightful way. There was no rigid formalism, none of that stern legalism and bare hardness of duty which the young suppresses the affections and makes religion burdensome and disagreeable; but a natural, cheerful, free piety in which the children grew up, and which they breathed in as a wholesome atmosphere. There was here, as in his general religious life, no mere sentimentalism on the one hand, nor the other a loose latitudinarianism, but a lively, genuine, uniform piety, resting on the simple truth of Holy Scripture, and making glad the whole household.

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(Obituaries are hereafter to be restricted to the space of 300 words; in the case of preachers to 400 words. Notices that exceed this limit will be returned to their writers for revision.)

GEORGE M. STEELE.

AN IMPERATIVE NECESSITY. What pure air is to an unfeeling man, what spring cleaning is to the housekeeper, is what a bath is to everybody, at this season. The body needs to be thoroughly renovated, the blood purified and vitalized, the germs of disease destroyed. Sali, Salm, and all other blood disorders are cured by Hood's Sarsaparilla, the most popular and successful spring medicine.

A gay party of young people recently enjoyed a "stroll ride" by moonlight, but being insufficiently protected from the chilly night air, most of them suffered the next day from severe colds. A few days of Adamson's Botanic Cough Balsam set them right.

WEAK WOMEN. The more sensitive nature of the female sex renders women much more susceptible than men to those numerous ills which spring from lack of harmony in the system. The nervous system gives way, sick headaches are frequent, the appetite is lost, and other ailments peculiar to the sex easily follow. Hood's Sarsaparilla is peculiarly suited for these cases. It is a safe, satisfying article for the relishless who affordeth sons of women whose very existence before taking it was only misery. It strengthens the nerves, cures sick headache and indigestion, purifies and thins the blood, and gives regular and healthy action to every organ in the body.

EDWARD E. MILLER.

DURAN.—Mrs. Enid Duran was born in Gray, Me., Oct. 19, 1859, and died in Cumberland Me., Sept. 30, 1888.

Sister Duran was converted when about twenty years old, and united with the M. E. Church at West Cumberland. After her marriage, residing near Fairmont and Cumberland Foreside, she joined the church there, of which she remained a member until her death.

She was a devoutly religious woman, and

devoted wife to her husband, Rev. Dr. J. Smith, June 30, 1873.

Her care and her vigil over him knew no limits. The consolations of Divine grace were her solace.

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She was a devoutly religious woman, and

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Her care and her vigil over him knew no limits. The consolations of Divine grace were her solace.

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## Zion's Herald.

WEDNESDAY, JUNE 12, 1889.

### CHOICE.

Choice has a negative and positive side. We give up something as well as take something to ourselves. The negative is often quite as significant as the positive aspect of it. Abraham left his native land; Moses abandoned the pleasures of Egypt; Paul accounted the advantages of his Jewish birth but lost for the excellency of the knowledge of Christ. We cannot draw all the prizes; we are allowed to select the one which will prove of the most advantage to us. In accepting Christ, we draw the prize of the ages, whose value exceeds that of the universe. Whatever is not inconsistent with the positive choice goes with it; so that no one who draws this grand prize will ever have occasion to regret the selection. The tears and regrets are with those who have refused to give up the world and its attractions, which seem so much in anticipation, so little in realization.

### THAT JOHNSTOWN FLOOD.

This unparalleled calamity is raising many inquiries which reach into the domain of the religious. That little word "why?" lingers on many lips and dares to interrogate God Himself. As we are not admitted into the counsels of the Deity, we shall not attempt to answer for Him. To our thought, however, this catastrophe falls simply into the line of natural results from natural causes. Long ago we ceased to expect that God would work a miracle to prevent a natural sequence. Indeed, one of the lessons taught with such painful effect is the fact that God does not interpose to remedy man's neglect. We do not expect such interpositions where lesser consequences are involved. We should not look for it at all.

If one's friend places an immense tank in his chamber, he must see to it that the water is properly restrained, or it will burst the enclosure, carrying wreck, ruin, and perhaps death to the household. Make the tank into a limitless reservoir and locate it above the village or city, and the responsibility for human care and restraint is not changed. The measure of possible calamity from indifference or neglect in such cases does not shift theonus of responsibility. This is unmistakably the law. Men must do everything that they can do. God will only do what men cannot do. Human ken and care could have prevented the Johnstown calamity. It was idle, therefore, to expect that God would do it. God is not responsible for the result; men clearly are. We are not sure that in law and equity there is not a culpable liability against the owners of that reservoir.

We certainly do not gaze at this wreck, ruin, death and anguish, in the perspective of the Old Testament, as seen in the history of God's relation and dealings with the antediluvians, the patriarchs and the children of Israel. These are not the pages to which we are to turn to find a pitying God in such an hour. It is not an avenging Deity, but a comforting Father, that is now desired. God is seen in perfection in His Son Jesus Christ. There, God is love, mercy, pity, patience, compassion and tenderness. Such is the God that should fill our thoughts even in this woeful hour. Surely, this calamity was not permitted as a penalty. A good word and a practical one for us now is the Revealer's own words: "Judge not that ye be not judged."

Of some things we are assured. Of the dead, good and bad, we know not. God knows, and He will do righteous and divine justice in each case. No person in right relation to God is the loser by the sudden transition. The incorrigibly wicked may as well die; the world is better without their baneful influence. The good, awaiting a summons that should make a hesitant movement toward God immediate and decisive, have received it. Only eternity will reveal the spiritual changes wrought in souls in such a crisis-hour. God knows, and that is enough. Unspeakably painful as is this catastrophe, we are assured that the world will be wiser and richer because we wrote that Scott had enlarged upon the natural beauties of his land. We had then seen only our own New England lakes and mountains. We

shall be made wiser as touching the matter of "special providences." We shall learn anew that this world with its homes, associations, luxuries, which we are coming so tenaciously to love, is "not our rest." The Christ message is certainly echoed with freshened emphasis: "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

God is speaking to the soul of all men through this calamity. Men listen and hear now who would not have listened before. God is very much nearer men than before this flood. That very fact makes the world wiser and richer. We mean, of course, moral wealth. The great heart of humanity is stirred with a sympathy almost divine. A ministry of compassion and helpfulness is evoked. The world, in the isolation and anguish of the hour, shall learn what the Christian meant when He said: "I will not leave you comfortless." God will not seem cold, indifferent, deaf, but tender and responsive as a mother. "Thou knowest not now, but thou shalt know hereafter;" and yet we do know that God loves man still, and shall make the world wiser, richer, better, because of this calamity.

### FROM THE EDITOR'S NOTE-BOOK.

#### A Sacred Pilgrimage.

Helen Hunt Jackson has made Colorado Springs immortal. Here "Ramon" was written. Here amid these unique and unrivaled sublimities of nature she prayed, worshipped, suffered, thought and wrote, and roused the dull and soulless of America to some sense of duty toward the Indian. Here she is loved, revered, almost worshipped. These lines are written close by her home. That humble, tasteful cottage yonder, with its spacious piazza, is the place. You may enter that home if you will. It is kept, fittingly, as she left it, as if she were to come back some day to occupy it again. There is the table on which were written the thoughts that still breathe and burn. There, too, she penned those tender missives of love that bound hearts to her forever. There is the dainty work-basket, which she took up for recreative amusement when brain and heart were weary with her cause. The walls are covered with rare works of art and with photographs of elect friends. Rugs, vases, and souvenirs of every kind gathered by her in her travels ornament the entire cottage. It is an hour of holy reverie. A sacred stillness steals over one. You are too deeply impressed for vocal demonstration. A great life was lived here, high aspirations cherished, something akin to vicarious sacrifice for the helpless was experienced, and a great reform was held upon the heart of the nation. Ah, "not to be ministered unto, but to minister," this home teaches us. May this lesson thus taught in this sacred hour nevermore leave us!

And yet what a chapter of modest appreciation of self and of a life-work Helen Hunt Jackson teaches us! It was always true, however, of really great souls. Pedantry and egotism are the indubitable indications of the inferior mind and heart. Four days before this great soul left us, she penned these lines: —

"Father, I scarcely dare to pray,  
So clear I see, now it is done,  
That I have wasted half my day,  
And left my work but just begun.  
  
So clear I see that things I thought  
Were right or harmless were a sin;  
So clear I see that I have sought,  
Unconscious, selfish aims to win;  
  
So clear I see that I have hurt  
The souls I might have helped to save;  
That I have slothful been, inert,  
Left to the calls They leaders gave.

#### A Her Grave.

Filled with her spirit, we made reverent pilgrimage to her grave. She lies on yonder summit of Cheyenne Mountain, on a spot she designated as most fitting for her burial. No place was so dear to her of all the sublime resorts of this Cheyenne range. There she sat and wrote. Over that cliff she gazed with rapture into that engulphing canyon below, that massive gorge into which great cities might be packed. Of this she said: "There are nine places of worship in Colorado Springs — the Presbyterian, Cumberland Presbyterian, Methodist, S. Methodist, Episcopalian, Congregational, Baptist, Unitarian, and Cheyenne Canyon."

It will be remembered that she died in San Francisco, August 12, 1885. Her body was brought at once to Colorado Springs and placed in a vault. On the last day of the following October, her husband and other helpers took the casket before daybreak and bore it tenderly to the place where it now lies. It was her earnest request that no monumental shaft be reared over her dust, but she did suggest that she would be pleased to have interested friends gather and each lay upon her grave a stone, if they came. The suggestion was enough. A monumental pile of stones is rising over her ashes — a permanent tribute of affection and appreciation.

Seated in a comfortable carriage — three of us with a faithful driver — behind two ambitious steeds, we commenced the ascent of this range of the Cheyenne. That it was possible with a carriage to climb that mountain at all, seemed to us chimerical. A road, however, had been made around the cone and through the gulches, like the thread of a screw, and up, up, up, we climbed until we were astonished at the altitude we were reaching. In Scotland we ventured to say that the American need not go to the Old World for marvels of scenery in lake, forest or mountain. Our Scotch friends have never forgiven us because we wrote that Scott had enlarged upon the natural beauties of his land. We had then seen only our own New England lakes and mountains. We

saw later the Alps, the Rhine, and much else of the beautiful and sublime in the Old World that has been fittingly praised. After climbing Cheyenne Mountain and walking down through the great Canyon past the seven waterfalls leaping and laughing as they go, looking up the impassable rock rising straight into the air until it makes the eye weary to gaze upon it, after seeing the rock lifted into pillars, and thrown into all sorts of fantastic shapes with such prodigal profusion, we say that neither Scotland nor Switzerland can rival these native glories. To sit in the carriage upon those elevations, or walk dangerously near the edge of the precipitous canyon, to gaze on all sides upon the jutting red pinnacles as they glisten in the sun, to breathe the intoxicating air at such an altitude, to be filled, awed, thrilled, until you have no language but tears and the broken word of wonder and praise — such was our rapturous experience. We cannot write it. The responsive reader can comprehend something of the grandeur of that hour.

At last our driver said, with reverent hush, "There it is." He meant the grave. We saw the large pile of stones in the distance. It is a charming spot. The pines were sighing their pensive requiem. The ground was covered with a soft carpet of pine needles. The trailing Indian vine kinnikinnick grew in abundance and twined over the stones which kind hands had laid upon her grave. Of this vine "H. H." said: "Dainty, sturdy, indefatigable kinnikinnick, green and glossy all the year round; lovely at Christmas, or in midsummer, on rocky hillsides, or in grassy nooks. I doubt if there be in all the world, a vine I hold so precious indoors and out."

We are at the grave. We do not worship the human, living or dead. But to say that the moments at that grave on that lonely mountain summit were such in inspiration and noble purpose as we have rarely known before, is to say but little. The glory of her life-work was felt there. It was because Helen Hunt Jackson was possessed with the Christ-spirit and lived for others — the brutal, the hated, and neglected — that her dust thus speaks. It was because she linked her life with the meanest and the most ill-treated of our people, that her ashes are thus vocal. She caught the secret of the Christ-life, and teaches it at her grave over again.

The best language of the soul was prayer, not to the dead, but to the living Christ, who inspired her: "O Christ, fill us with Thine own 'mind,' until selfishness, unholiness, and all taint of caste is extinct. Fill us with Thyself until we shall love all men, serving most those who need us most. Here lay the cause of the Indian upon us, as she felt it!" When once some great reform is really accepted, it will carry in active and undying effort the whole nation. In living she best illustrated this fact. In a letter to her publishers a few days before her death "H. H." says, "I did not write 'Ramon,' it was written through me. My life-blood went into it — all I had thought, felt and suffered on the Indian question." It was just there on that favorite stone that she sat when she wrote the last lines of that immortal volume. Here she wrote these lines, too, which we recall at her grave, so fitting and prophetic: —

"Dear hearts, whose love has been so sweet to kn w  
That I am looking backwards as I go;  
To see in what I have hasted, and in the rain  
Am I now, of a mangle tears of pain;  
Do not adorn with costly shrub or tree,  
Or flower, the little grave which shelters me.  
  
Let the wild wind-sown seeds grow up un-  
tended;  
And back and forth all summer, unsmarled,  
Let all the tiny busy creatures creep;  
Let the sweet grass its last year's tangle  
keep;  
And when remembering me, you come  
And stand there, speak no praise, but only  
say,  
How she loved us! It was for that she was  
so dear!" —  
These are the only words that I shall smile to hear."

It is a custom, as we said above, for each visitor to lay a stone upon her grave as a contribution to her monument. We gathered three, crystal white, like herself, and laid them above her dust. We could not resist the impulse to that engulphing canyon below, that massive gorge into which great cities might be packed. Of this she said: "There are nine places of worship in Colorado Springs — the Presbyterian, Cumberland Presbyterian, Methodist, S. Methodist, Episcopalian, Congregational, Baptist, Unitarian, and Cheyenne Canyon."

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church is made for use and not for ornament. The Swedish worship in it without any expense. There is a Chinese Sunday-school, and also day school. It is open every evening, and several nights in the week there are three and four different services in some part of the church. There is a chorus choir of a hundred voices, and an organ concert is given regularly, which is largely attended. The West has learned better than the East how to put the church to Christian use on week days and nights. This church has in its audience room two boxes, similar to those in theatres, for the special convenience of invalids and those who are seeking righteousness by the works of the law; while God declares, again and again, that the friend of mine said he intended to struggle on, to struggle on, till he died. Oh, foolish man! The new covenant is not a covenant of struggle, but grace, grace, all the time. Did you receive the Lord Jesus by grace? Then you are a Christian. You have received Him, so live in Him. If you will commence to struggle and make an effort to breathe, you will strangle yourself to death. Try to breathe by effort, and a physician will need to be called, and if you do not live, you will die.

At the annual meeting of the Boston University Convocation this year, the programme was enriched in a very felicitous manner by four prearranged addresses, in which after a bright and thoughtful eulogy of "Liberal Education," by Miss Alice Stone Blackwell, A. B., journalist (daughter of Mr. Lucy Stone, of Boston), M. A. P. Rugg, LL. B., a lawyer of Worcester, pronounced a eulogy of the medical profession; Dr. Edward Beecher, of Hartford, a physician (nephew of Henry Ward Beecher), a eulogy of the clerical profession; and Rev. George A. Phinney, a eulogy of the legal profession. All the speakers were graduates of the University.

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## The Sunday School.

## SECOND QUARTER, LESSON XII.

Sunday, June 23.  
Mark 16: 1-13.

By REV. W. O. HOLWAY, U. S. M.

## JESUS RISEN.

## 1. The Lesson Introduced.

1. GOLDEN TEXT: "Now is Christ risen from the dead, and become the first fruits of them that sleep" (1 Cor. 15: 20).

2. DATE: A. D. 30; Sunday, April 9; the day after the Jewish Sabbath.

3. PLACE: Joseph's tomb, not far from Calvary.

4. PARALLEL NARRATIVES: Matthew 28: 1-15; Luke 24: 1-12; John 20: 1-18.

5. CONNECTION: The rending of the temple veil; the earthquake; the rising of the saints; the entombment of Jesus; the sealing of the sepulchre; and stationing of the watch.

## HOME READINGS.

Jesus rises, Mark 16: 1-13.

Tuesday. Proofs of the resurrection, 1 Cor. 15: 1-9.

Wednesday. The walk to Emmaus, Luke 24: 13-31.

Thursday. Appearance to the disciples, Luke 24: 36-48.

Friday. At the sepulchre, John 20: 11-18.

Saturday. Prophecy fulfilled, Acts 10: 26-37.

Sunday. Risen with Christ, Rom. 6: 1-13.

## II. The Lesson Story.

The tragedy was over, and the tomb had received its Victim. Jesus had tasted death, voluntarily, and now lay in its cold embrace.

The Sabbath had come and gone, amid the profound despair of the disciples, and the morning of the third day was dawning.

The women had waited patiently for their opportunity to complete the burial preparations, which had been hastily begun on the afternoon of Friday, and now in the gray morning they were picking their way through the garden to Joseph's tomb.

They knew nothing of the sealing of the stone and of the stationing of the guard, and they knew as little of the unsealing of the sepulchre and the dispersion of the terrified soldiers. They found the tomb open, to their amazement, when they reached it, and, in place of the form they came to embalm an angelic sentinel, who told them that He whom they sought was not there, but had risen. He bade them hasten to the disciples ("Peter," and tell them of a risen Lord, who would meet them in Gaiile, as He had promised. In a tumult of joy and wonder the women fled from the sepulchre, and carried the strange tidings to the disciples.

So far as appears from the narrative given by Mark, Jesus ascended on the day of His resurrection, or the morning after; but from the first chapter of Acts we learn that forty days intervened before the Ascension, during which our Lord appeared at different times (at least ten) to the disciples, and showed Himself by "many infallible proofs."

Three of these appearances are mentioned, very briefly, by Mark, apparently with the design to emphasize the slowness of the disciples to believe in the Resurrection. Thus, Mark next cites the story of the Emmaus revelation, more fully told by Luke, but adds that the statements of the two disciples were likewise disbelieved. The third appearance, as recorded by Mark, was to the apostle company as they "sat at meat," when Jesus upbraided them for their "unbelief and hardness of heart," in refusing to admit the sufficient evidence which He had already granted of His resurrection.

III. The Lesson Explained.

1. When the Sabbath was past — our Saturday, of which no record comes down to us, Jesus had now in the guarded tomb, Friday night, Saturday, and Saturday night; and the morning of the first day (our Sunday) had come. *Mary Magdalene, etc.* — The three women mentioned as last at the cross, are here found first at the tomb; to them Jesus first revealed Himself after His rising. *Had brought* — In Luke (24: 56) we are told that on the night of the Crucifixion these faithful women "returned, and prepared spices and ointments, and rested the Sabbath day, according to the commandment." The spices had been bought, therefore, before the morning of the Resurrection. They consisted chiefly of myrrh and aloes. Nicodemus had already provided an abundance of these, but the women were still ignorant of it, wished to contribute their share. *Abont him — complete the burial preparations which had been hastily begun by Joseph and Nicodemus.*

2. Very early . . . at the rising of the sun (R. V., "very early . . . when the sun was risen"). John says they came "while it was yet dark." They probably started at early daybreak, and the brief Oxford twilight had ended, and the sun had risen, before they arrived at the tomb. "Hence this 'first day of the week' is called 'the Lord's day' (Rev. 1: 9). The day of the Saviour's sepulchre, was the last of the Jewish Sabbath. The first day of the week has from that time succeeded to the hours of the Fourth Commandment" (Whedon).

IV. The Lesson Applied.

1. Prospective difficulties in the path of duty often disappear when we go forward to meet them.

2. Our Lord's resurrection was a supernatural fact, verified at the time by angels, by the Roman soldiers, and by repeated appearances to the disciples, who had been plunged into despair by His death and who would never have propagated His faith unless convinced that He had truly risen; verified, later on, by a fourfold narrative, by the establishment of the Christian Sabbath, by the wonderful development of Christianity, and by the presence and life-giving power of the Risen Redeemer in the church.

3. Our Lord's resurrection was a pledge that all shall rise; for He was "the first-fruits of them that sleep." Death does not end all. The stone is rolled away from the sepulchre of human hope.

4. Our Lord's resurrection confirmed all His teachings, and made available the merit of His death. For if Christ be not risen, then is our preaching vain, and your faith is also vain; ye are yet in your sins."

Luke, two angels. Whedon says he was "a man in form, but an angel in nature;" and adds: "It would seem that angelic beings can assume different forms, and invest themselves with apparent habiliments, and present or withdraw themselves from sight, as they please. So our Lord, in His resurrection body, could make Himself more or less known, as He chose, to His disciples." *Clothed in a long white garment* (R. V., "arrayed in a white robe"). — Matthew, describing the angel who rolled back the stone, says that "his countenance was like lightning, and his raiment white as snow." *Affrighted* (R. V., "amazed"). The soldiers had been so frightened that "they became as dead men."

6. Be not affrighted — R. V., "be not amazed." "Let the soldiers fear, but not you" (Sachar). *Jesus of Nazareth* — R. V., "Jesus the Nazarene." He is risen — Matthew adds, "even as he said." *He is not here.* — Their quest was in vain. The tomb was not the place to seek Him in, after His repeated prediction of rising on the third day. "Why seek ye the living among the dead?" *Behold the place where they laid him* — the place, but not the person; the coverings, but not the body.

7. Go your way — R. V., simply "go." Don't linger here. Carry the tidings. *His disciples and Peter.* — Peter was not to be omitted because he had undiscovered himself by his repeated and blasphemous denials. His repentance had been accepted. Hence this special designation of him personally. How Peter must have felt when it was told him that he had been specified by name. *He goeth before you into Galilee* — just as He had predicted (Matt. 26: 32) before His death. *There shall ye see him* — referring to the great public appearance of Jesus in Galilee alluded to by Paul, when He was "seen of about five hundred brethren at once" (1 Cor. 15: 6).

8. They went out quickly and fled. — The tidings was too good, too precious, too supremely important, to keep. They needed the wings of the wind for such a message. *Trembled and were amazed* — R. V., "trembling and astonishment had come upon them." Says Morrison: "They were in the highest state of mental exaltation, as if their spirits could not be contained in their bodies." *Neither said they anything* — R. V., "they said nothing to any one;" that is, on the way, they kept their message for those to whom it was sent.

While the women were hastening to announce the Gospel of the resurrection to the disciples, the soldiers were going to report it to the Pharisees, the one to publish it for the world's redemption, the other to conceal and to counteract it. Satan was as quick to silence the Gospel as the disciples to proclaim it (Abbot).

9. He appeared first unto Mary Magdalene. — For the full account see John 20: 14-17. It appears that after Mary went to inform the disciples that the tomb was empty, she returned, Peter and John running ahead of her, entering the sepulchre and resting before she arrived. On reaching the tomb Mary looked in and saw two angels, who spoke to her. *Withdrawing, she saw Jesus himself, whom she at first took to be the gardener, but whom she instantly recognized when He called her by name.* *Out of (R. V., "from") whom he had cast seven devils* — also mentioned by Luke (8: 2). No wonder that after such a deliverance from the power of Satan she should be conspicuously devoted to her Lord.

10. *She went out and told them* — The emphasis is on "sho." See John 20: 18. "That Jesus was seen first after His resurrection, not by the whole apostolic company, but by a woman, but Mary of Magdalene, made a strong impression on the early church."

As they mourned and wept — a vivid picture of the subject despair which the death and burial of their Lord had occasioned. They were utterly without hope or comfort. *Believed not* — R. V., "disbelieved." The sense-impression was so strong that faith was for the time blinded, or failed to act; or possibly, they thought "Mary's nervous nature had made her the victim, for the time being, of some hallucination, or optical delusion" (Morrison).

11. That all existing societies be merged into one new society for the entire church, to be called the "Epworth League." It was thought that names and namesakes, and even namesakes, were not acceptable to the societies in general, than incorporation into any one of the societies already in existence. And the name Epworth League would command its respect, the church, commemorating the birthplace of the founder of Methodism, and the home where character, intelligence, and above all, earnest piety reigned.

12. That the Epworth League be governed by a Board of Control, to be chosen as follows: five members by the Board of Bishops, five by the Board of managers of the Sunday-School Union, Union of the Sunday-School Union and Tract Society shall be one; a corresponding secretary by the board of managers of the Tract Society; and two members from each General Conference district, of whom the corresponding secretary of the League for the district shall be one; and the members to be chosen as the organization in each General Conference district may desire.

13. That the officers of the General League be chosen by the Board of Control, at an annual meeting; and until the complete organization of the Board, the corresponding secretary of the League, and General Conference district, each to have a president and a corresponding secretary.

14. That all local societies for young people be chosen by the Board of Control, at an annual meeting; and until the complete organization of the Board, the corresponding secretary of the League, and General Conference district, each to have a president and a corresponding constitution.

15. That the Epworth League be organized as soon as practicable in churches in presiding districts, each with one or more local societies, with a corresponding secretary; and in General Conference districts, each to have a president and a corresponding secretary.

16. That all local societies for young people in our church be recommended to take the name Epworth League, and to affiliate themselves, not by name, and never by name, with any other organization.

17. That the Epworth League be organized as soon as possible, with a corresponding secretary for the entire church, to be called the "Epworth League," and to affiliate itself with all other organizations.

18. That the weekly paper *Our Youth* be created and organized by the Epworth League, and recommended to all the chapters, to each member. This paper will hereafter contain all official communications to the local chapters, reports from societies, plans of work, topics for meetings, and whatever will be of interest to the League.

19. In the same year the new Society was organized on the evening of May 15, 1859, and Rev. Jesse L. Harbord, D. D., was chosen corresponding secretary. A delegation consisting of one member from each of the former societies and the corresponding secretary of the League, was sent to the General Conference of the Methodist Episcopal Church, to present the plan to the Bishops. On Thursday, May 18, at Delaware, Ohio, this committee, with other members of the Cleveland Conference, presented their report to the Bishops, who received it "with great satisfaction," and voted to accept it, and to commit to it in its consideration.

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## Review of the Week.

Tuesday, June 4.

A monument to the memory of the late Mayor Doyle of Providence was unveiled in that city with Masonic ceremonies.

— Clara Barton, president of the Red Cross Association, has left Washington for Johnstown, Pa., with a corps of trained workers.

— It is estimated that the loss by the flood at Washington will not be less than \$1,000,000. A portion of the Long Bridge was carried away.

— A resolution has been introduced in the Massachusetts Legislature appropriating \$10,000 for the Johnstown sufferers. The Connecticut Legislature has voted \$25,000.

— The Railway Commissioners, in their report on the fatal accident to Frederick H. Lowery on the West End Road, recommend that the cars be supplied with fenders.

— The President has appointed Charles L. Knapp, of New York, consular general of the United States at Montreal, and Alex. J. Reed, of Wisconsin, United States consul at Dublin.

— The Boston Chamber of Commerce yesterday discussed the proposed sites for a new building, and a decided preference was shown for the India Street and Central wharf locations.

— More than one thousand bodies were recovered yesterday from the debris in the Conemaugh Valley. It is the general opinion that of the population of 55,000 in the region affected by the disaster fully thirty per cent. perished.

Wednesday, June 5.

— Taunton celebrates the 250th anniversary of her settlement.

— The Massachusetts Legislature has appropriated \$40,000 for the sufferers.

— A hurricane at Hong Kong has caused a loss of 10,000 lives and great damage to property.

— The bill giving women license suffrage has been defeated in the Connecticut Legislature.

— The French Government denies that it had concluded a treaty with either of the belligerents in Hayti.

— The great peace jubilee of 1869 is recalled to mind by the numerous concerts which open to-day in Mechanics' Hall.

— Marriage of Justice Gray of the Supreme Court and Miss Jeannette Matthews, daughter of the late Justice Matthews.

— The governing committee of the New York Stock Exchange is convinced that the attempt to suppress the "ticker" is not a success.

— The misuse of secret service funds, as exemplified in the case of the spy Le Casse, was made the subject of a divisional Parliament.

— The Atchison statement for April makes a more favorable showing. The gross earnings were \$25,146 more than those of April, 1888.

— The solicitor of the Treasury decides that the immigration of foreign professors, contracted for by the Catholic University, would be a violation of the alien contract labor law.

— The fund for the purchase of a bronze statue of Horace Greeley, to be erected in City Hall Park in New York, has already reached the sum of \$10,000. The cost will be \$25,000.

Thursday, June 6.

— The "ticker" service will be resumed in the New York Stock Exchange.

— A railway has been completed to the top of Mount Pilatus in Switzerland.

— The pecuniary loss at Johnstown and vicinity is said to be not less than \$30,000,000.

— Standard Oil people now control absolutely the output of white lead in America.

— The firemen on steamers crossing the English Channel have struck, and the steamers are unable to sail.

— The bill to restrict and regulate the use of money in elections was rejected by the Massachusetts Senate yesterday.

— The secretary of the interior to-day accepted the resignation of John Oberly, commissioner of Indian affairs, to take effect July 1 next.

— Chief Arthur, of the Brotherhood of Locomotive Engineers, stated at a Chicago meeting that he would never sanction another strike.

— The Italians have arrested an Abyssinian chief, disarmed 2,000 of his followers and occupied Keren without resistance. The inhabitants are rejoicing.

— Hon. John D. Long, William Endicott, Jr., and Benjamin D. Whitcomb have been appointed a commission to superintend the erection of the State House extension.

— English fire insurance companies represented in this country have contributed \$10,000 in aid of the flood sufferers. Subscriptions in Boston yesterday afternoon figured up about \$50,000.

— At the United States Legation in Paris a meeting of Americans subscribed \$6,000 francs for the Pennsylvania flood sufferers; the Paris Municipal Council contributed 5,000 francs for the same charity.

— A health board was appointed at Johnstown, and vigorous efforts were made to restore order and exclude troublous visitors; Philadelphia has contributed \$500,000 to the relief fund, and money is pouring in from every part of the country.

— Missionary letters to the London Anti-Slavery Society say that the Methodists have made Western Abyssinia a desert. Weeks ago there have been distributed thousands of Christians who have been butchered and hundreds of the noblest inhabitants have been taken to Mecca as slaves in violation of treaties.

Friday, June 7.

— U. S. Minister Loring leaves Washington for Portugal.

— The Boylston Singing Club has disbanded for lack of financial support.

— A fund has been opened in Vienna for the relief of the Pennsylvania flood sufferers.

— The attorney-general says the State of Massachusetts cannot vote money for the Pennsylvania flood sufferers.

— Saco, Me., proposes to give up its Fourth of July celebration and devote the money that it would cost to the Johnstown sufferers.

— People in New York city and vicinity have subscribed to the Johnstown fund about \$15,000. Boston has thus far contributed \$6,000.

— Gen. Jubal Early made his usual fiery speech at Winchester, Va., on the occasion of the decoration of the graves of confederate soldiers.

— Lieut. Schwabs and exploring party at Deming, N. M., report the discovery of southern Chihuahua, Mex., of from 3,000 to 12,000 chil and caves.

— The business part of the city of Seattle, Washington Territory, has been wiped out by fire. Every hotel, theatre, newspaper office and bank is gone, and only the residence part of the city remains. The loss is estimated at five millions.

Saturday, June 8.

— New York's fund for Johnstown reaches \$600,000.

— The Shah of Persia is expected to arrive in Berlin to-morrow.

— The Liverpool dock strike has ended in defeat for the strikers.

— The property losses by the Seattle fire are estimated at \$10,000,000.

— Col. John C. Kelton has been appointed Adjutant General of the Army.

— Gov. Beaver will ask for a special appropriation of \$2,000,000 for the Johnstown sufferers.

— The floods in Centre County, Pa., resulted in the loss of forty lives and \$2,000,000 damage to property.

— Gov. Goodell of New Hampshire signed the \$10,000 appropriation for the Pennsylvania sufferers yesterday.

— Gov. Beaver assures the public that the gifts which the nation is pouring into Johnstown are being wisely distributed.

— Gov. Bulkeley of Connecticut vetoes the secret ballot bill; the House passes it over the veto, and afterward reconvenes its action.

— Capt. Whisman has routed the Arabs on the East coast of Africa and destroyed the villages of Sassi and Windji. The Germans suffered great casualties.

— The Massachusetts Legislature adjourned after 11 minutes past 12 o'clock this morning. President Hartwell received as a present a bronze statue and Speaker Barrett a silver soup tureen.

— The gross incompetency or carelessness, or both, which characterized the construction and the

reconstruction of the Conemaugh dam are plainly shown by expert testimony.

— A monument to the memory of the late Mayor Doyle of Providence was unveiled in that city with Masonic ceremonies.

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— More than one thousand bodies were recovered yesterday from the debris in the Conemaugh Valley. It is the general opinion that of the population of 55,000 in the region affected by the disaster fully thirty per cent. perished.

— The President has issued an order directing that Sunday morning inspections in the army be hereafter restricted to the dress without arms.

— Fifty-eight bodies were rescued from the debris of the Conemaugh Valley yesterday. It is now believed that the number of lost will not exceed 5,000.

## THE CONFERENCES.

[Continued from Page 5.]

and was liked so well by the J. C. Freeman Post, G. A. R., that they tendered them thanks to him for it the next day and invited him to deliver the oration on Memorial Day.

— Rev. C. S. Davis favored the people of W. L. Field with a very interesting and instructive sermon of a memorial and patriotic character on the 25th ult.

On a recent Sunday evening, Rev. William Kirkby, of Wareham, delivered a temperance lecture in his church in which, in a vigorous and animated manner, he depicted the terrible horrors of intemperance, together with their everlasting consequences.

Rev. H. B. Gandy of Grace Church, Taunton, delivered the address on Decoration Day in Mt. Pleasant Cemetery before the Wm. H. Bartlett Post 3, G. A. R.

## Portland District.

Gorham, North Street. — While the people here much regretted the removal of Bro. Greenhalgh, they think themselves well cared for by the appointment of their present pastor, Rev. B. B. Pratt; and he thinks himself dealt kindly with, by being sent to a charge where the people are united, the congregations good, the social meetings well attended, the finances well looked after, and the needs of the preacher's family generously met. He will be able to fully resume his work.

Bro. George A. Sisson, of the Boston Theological School, has been engaged to supply the charge at Norridgewock until October.

The Minutes of the Maine Conference are out, and I trust the brethren who have not subscribed for them will do so at once.

Bro. Berry, of Farmington, the chairman of the publication committee, has two hundred copies in his hands.

The people at Alton and Greenfield will also deliver the address before the Philanthropic and Adelphian Societies. The address before the Alethean Society will be given by Rev. J. W. Hamilton, D. D., of Boston.

A pleasant session of the Providence District Ministerial Association was held in Bristol, June 4-6. As usual, the secretary will send particulars of the meeting.

## MAINE CONFERENCE.

Augusta District.

Reports from the charges on the district as they come in, speak of the favorable opening of the new Conference year.

At Oakland and North Sidney, Bro. Hamilton says: "The Lord is with us in our work, and the prospect is promising. . . . Hearts are being opened. Will do all I can to help towards the thousands for Christ. God is able to do this and more."

The people at Alton and Greenfield

have been formed for the purpose of raising funds to make much-needed repairs upon the church and parsonage. The ladies in earnest, and hope to do considerable work during the summer. Bro. Chas. Rogers has been kindly welcomed back by this people for a second year. All departments of church work are being carefully organized for the year.

North Walldoboro. — A ladies' aid circle has been formed for the purpose of raising funds to make much-needed repairs upon the church and parsonage. The ladies in earnest, and hope to do considerable work during the summer. Bro. Chas. Rogers has been kindly welcomed back by this people for a second year. All departments of church work are being carefully organized for the year.

Belfast. — A grand reception was given by Bro. G. B. Chadwick and wife as they came to this charge. More than two hundred members of the church and congregation, together with the pastor of the other churches in the city, were present. Mr. John A. Mace, of the offices board, gave an address of welcome. The pastors of the other churches were introduced, and they spoke kind words of greeting and welcome. Hand-shaking, cake and ice-cream followed. The year has opened finely, and both pastor and people are looking forward for a good year. One young lady has already expressed a desire to lead a Christian life.

Cadillac. — Large congregations greet Pastor Wardwell at each service. Pastor and people are pleased with the action of Conference. Bro. Wardwell's memorial sermon before the G. A. R. Post is very highly spoken of, and was fully reported by the local papers. Two persons have said, "Pray for me."

Morrill. — A very pleasant company assembled at the residence of the Hon. Silas Storer, Wednesday, June 5, to witness the marriage of his daughter, Miss Lizzie Ardelle Storer, to Rev. Wesley Wiggin, pastor of the M. E. Church at Searsport. The presiding elder of Rockland District officiated, using the ring ceremony.

The parsonage at Searsport is being put in excellent condition. The pastor and wife will be "At Home" after June 13.

The Minutes are out.

Woolwich. — The people are much pleased to have Bro. Thompson return for a second year. The outlook for a grand year's work is favorable.

Dresden. — The appointment of Bro. W. B. Jackson to this charge is very acceptable. The members say, "Conference did well by us." Bro. J. A. Morelon was presented with a beautiful photograph album, on his return from Conference.

Rockport. — Bro. N. G. Prescott has been kindly received by this people. The work is opening well. At the evening service of the first Sunday after Conference, two persons resolved to supply a pulpit at White Rock.

Pittston. — The revival interest upon this charge just before Conference resulted in twelve conversions and a general quickening of the church. The interest is still at present, and better days are looked for. Bro. O. Tyler returns for a second year with this people.

The Minutes are out.

South Standish and Buxton. — Rev. W. H. Congdon enters his new field of labor with good heart, as the people here received him gladly and are anticipating a year of prosperity.

Thompson. — A musical recital by the choir, under direction of Henry W. King, the chorister, was pronounced a success by the large audience present, Tuesday evening, May 28. Fred King, of Wesleyan, class of '91, gave some readings which were highly appreciated.

Cornish. — The appointment of Rev. B. W. Greenhalgh with open arms and hearts, and we hope they will keep them open, and, by prayer and hearty co-operation win for themselves a good name, and for God much glory.

Kearns. — May baskets and a reception were the order of the evening, May 15. The pastor, Rev. W. C. Newell, received a fine Oxford Bible, his wife a beautiful dress pattern, and flowers — not to mention the prosaic groceries, etc. The parsonage was filled by a happy throng who enjoyed an excellent time. If hard work and fine oratory and ministerial qualifications in a pastor will make Methodism a success in Putnam, that success is assured.

Rockville. — The new parsonage was opened to public inspection, Wednesday evening, May 22. A large number of citizens, as well as of his parishioners availed themselves of the privilege to hear the pastor's address.

A large audience of persons of all the different classes to be found in the town, and the church was filled to overflowing.

Baldwin and Hiram. — Here are places

quite different from the one above. Though

the pastor and church have been well received by the people here, the pastor himself

has been well received by the people here, and the church has been well received by the people here.

Alford. — Bro. Ogier is pushing the work upon the church, and expects to have it ready to reopen, June 15. The quarterly conference to increase the pastor's salary was held on May 26.

Georgetown. — Bro. S. M. Danton was most cordially received by this people. One person has said, "Pray for me."

Penamont. — Bro. E. V. Hills has commenced the year by repairing the parsonage and receiving subscriptions on the church debt. He proposes to put the parsonage in good condition and have the debt raised by November. The congregations are large and the people are interested. One person has started for Christ, and prayer is being offered for victory on all parts of the charge.

Randolph. — Bro. Ogier is pushing the work upon the church, and expects to have it ready to reopen, June 15. The quarterly conference to increase the pastor's salary was held on May 26.

Woolwich. — Bro. S. M. Danton was most cordially received by this people. One person has said, "Pray for me."

Penamont. — Bro